Guilford Meetings

No. 7.

THE Second Part OF AN APOSTATE-CONSCIENCE EXPOSED:

Being an ANSWER to a Scurrilous Pamphlet,

Dated the 11th of *April*, 1699.

Written and Publiſhed, by *F. Bugg*;

INTITULED,

Jezabel *withſtood, and her Daughter* Ann Docwra *reproved for her Lies and Lightneſs, in her Book, ſtiled,* An Apoſtate Conſcience Expoſed, *&c.*

By ANN DOCWRA.

London, Printed and Sold by *T. Sowle*, in *White-hart-court* in *Gracious-ſtreet*, 1700.

T. T. 134

THE

Second Part

OF AN

APOSTATE CONSCIENCE

EXPOSED:

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THE PREFACE.

I will pass by his Whimsical and Ridiculous Title, not troubling my Reader with any Comment upon it, but refer him to what I have writ already, in my Book, intituled, An Apostate Conscience Exposed, and the miserable Consequences thereof disclosed. *Printed and Sold by* T. Sowle, *in* White-Hart-Court, *in* Gracious-Street, *and at the* Bible *in* Leaden-Hall-Street, 1699. *And also, to what I do here offer in Defence of the Truth, I stand here to maintain, against this* Apostate Quaker, *a* Mercenary Agent, *belonging to* such *of the* Clergy, *as are uneasie under the Liberty granted to* Protestant Dissenters, *they attempting to break the* Unity and Interest of the Kingdom, *which hath been so long endeavoured by Wise and Honest Men; as also does appear in a printed* Declaration, *of King*

Charles II. *bearing date the* 8*th of* April, 1681. *and there is a Vote of the* 10*th of* January, 1680. *made by the Parliament, then ſitting, in theſe words,* Reſolved, That it is the Opinion of this Houſe, that the proſecuting of *Proteſtant Diſſenters*, upon *Penal Laws*, is at this time grievous to the Subject, a weakning of the Proteſtant Intereſt, an incouragement of Popery, and dangerous to the Peace of the Kingdom.

And further, to Illuſtrate this moſt rational and juſt Vote, *I ſhall refer my Reader to the Act of Parliament, made by King* William *and Queen* Mary, *intituled,* An Act for exempting their Majeſties Proteſtant Subjects, *Diſſenters* from the *Church of England*, from the Penalties of certain Laws. *This* Act, *in the firſt Paragraph (which is the Preamble, and is as a Key to open the* Intendment *of the* Law) *ſays, That* the Liberty granted may be an effectual means to Unite their Maje- Proteſtant Subjects in Intereſt and Affection. *This is a certain way to do it, with all honeſt plain-hearted People, and hath in ſome meaſure done it with ſuch;*

but

but F. Bugg, *and his Abettors of the* Clergy, *have raiſed a* New Perſecution, *with* Tongue *and* Pen, *it being out of their power to proceed any further, although they have uſed their endeavours to do it; this ſhews what Subjects they are to the King, that have no reſpect to the Act for* Uniting the Kings Subjects in Intereſt and Affection.

This F. Bugg *hath been of a* Seared Conſcience, *and* Shattered Head, *many Years, as appears by the* Rambling Stuff *he hath written againſt the* Quakers *(ſo called.) He hath printed Twenty Three Books and Papers that I have ſeen, which have been moſtly anſwered; ſome of theſe Books are of a pretty large Volume, of ſeveral Hundred Pages, and in them ſo many* Repetitions of Lyes, *that they are Numerous: He writes the ſame thing over and over again, moſtly as to* Religion *and* Government, *and many other things alſo.*

When he firſt began his Controverſie, *he joyned himſelf with ſome others, that were* Contentious Apoſtates, *like himſelf,*

ſelf, then joyned together in a Cabal; *the Books they writ againſt us were very many, and the Sum of the whole matter was, to render us* Popiſhly Affected, *and very* Obnoxious, *in the time of the* Perſecution, *with high* Conceits, *both in their* Conferences *and* Writings, *hoping they ſhould by that means over-maſter us, and bring us under them: Thus* F. Bugg *went on, until he had ſcribled away a good Eſtate, and run many Hundred Pounds in Debt, and then fled to the* Clergy *for Relief.*

I have ſaid to ſome of the Clergy, *That it was matter of Admiration to me, that they ſhould entertain* F. Bugg's *Books, and give* Credit *to them, as ſome of them had done, there being ſo much* Rambling, Angry Stuff *in them, without* Truth *or* Method: *Their Reply was,* That they did not look at his Books; but he was a bold Fellow to oppoſe the Quakers. *There may be ſeveral things aſſigned for his* Boldneſs; Firſt, *His* Seared Conſcience; Secondly, *His* Deſperate Fortunes; Thirdly, *His* Shattered Head.

Firſt,

Firſt, *His* Seared Conſcience *imboldens him to write any thing, although it be all manner of* Forgeries, Lyes, *and* Deceit, *without any ſcruple.*

Secondly, *His* Deſperate Fortunes *imboldens him to ſay or write any thing, although never ſo falſe, to get Money of the* Clergy, *and others alſo, that gives any Credit to what he ſays, or writes; Who are more Bold and Reſolute than* Highway-Men, *that Robs the King's Subjects at Noon-day, to get Money to maintain them in their Idleneſs and Wickedneſs?*

Thirdly, *His* Shattered Head *makes him Bold and Reſolute in any thing his Imagination ſuggeſts, or his Malice can invent, that he may be always at work to do Miſchief, which hath fallen upon himſelf at laſt; Who are more Bold and Reſolute than ſome of the People in* Bedlam, *to do Miſchief, if they were not reſtrained?*

I believe there is few Shatter-headed *People that are so very much given to Mischief, as* F. Bugg *is; yet I have observed, that such People are Malicious, and are not to be pacified: It is* F. Bugg's Seared Conscience, *and* Desperate Fortunes, *that set his* Shattered Head *at work, more in* Malice *and* Deceit than others.

A. D.

DEVONSHIRE HOUSE
Friends' Reference Library.
BISHOPSGATE WITHOUT E.C.

THE

Second Part

OF AN

Apostate Conscience

EXPOSED, &c.

Now I come to Answer his Scurrilous Pamphlet, intituled, Jezabel withstood, &c.

HE begins with a Preamble, against me and others, after his usual manner, and then says, *My business was to render* F. Bugg *a poor indigent Person that went about a Begging; a grand Lye,* says *F. Bugg.*

Reply, That was not my Business; I had not writ upon that account, if he had not forged Letters, as from me to him, and printed them, with my name to them; and also, his cheating some of the *Clergy* with false Informations, to get Money of them; and for his *Begging about to get Money to pay*

his

his Debts: I ſuppoſe that none that knows him will deny it, that are acquainted with his Concerns: If any do it, it is eaſie to be proved; ſee the Biſhop of *Norwich*'s Certificate, bearing date, the 22d of *October*, 1698. which he hath Printed in his Book intituled, *The Pilgrim's Progreſs*, &c. page 149. That ſhews his indigency, and his travelling about with it, through the Biſhop's Dioceſs, the Univerſities, and divers other Places, for Relief of his Neceſſities, do witneſs againſt him; alſo a begging *Petition*, dated, the 25th of *Auguſt*, 1698. with three *Clergy-mens* hands to it, his *Neighbouring Miniſters*, as he ſays; this *Petition* ſhews, that what Relief he had received formerly, was not ſufficient to pay his Debts by one Hundred Pounds; neither was he able to ſubſiſt to get a livelihood for himſelf and Family, without further Relief; with this *Petition* he went about *Cambridge*, and other places alſo, as I ſuppoſe: I had a Copy ſent me of this *Petition*, and I ſhewed it to ſome of the *Clergy*; one of them took it and read it, and ſaid, He did believe it might be a true Copy of *F. Bugg*'s *Petition*. Alſo, the laſt Summer, 1699. he was at *Cambridge* for more Money: A *Burſer* of a Colledge, and ſome other *Collegians*, told me, That they had given him ſome more Money then, to go home and ſet up his Trade. He charges me with Eighteen Lyes more, beſides this, which

which I ſhall return upon himſelf: I may be miſtaken in ſome ſmall Circumſtances, but the Matter is true, I do not yet find any miſtake in that.

Lye 1. Is, that I ſaid, 'He was but a 'poor Man when he firſt came amongſt us; 'and that he had not 30 *l.* a Year until af-'ter his Father's Death.

Reply, What I writ I had partly out of his own Book, and ſome from his own near Relations; he writ but of 6 *l.* a Year, and boaſts much how he ſaved the Rent, which I ſuppoſe was to ſet up his Trade, when his Apprenticeſhip was out, for he ſpeaks of no more, until after he came of Age, which was about ſix Years after his Grand-fathers Death, and near four Years after he came amongſt us: This may be found in his Books; ſee his *Picture of Quakeriſm*, &c. and his *Pilgrim's Progreſs*, &c. but he now ſays, 'That his Grand-father died in 1655. and 'left him 30 *l.* a Year, of good Houſe and 'Land, in *Milden-hall*. I have heard by one of his own Relations, that knew the Eſtate as well as himſelf, that it was not ſo much; but after he came of Age, he had an Augmentation added to the aforeſaid 6 *l.* a Year; if his Grand-fathers Will were ſearched into by ſome credible Perſons, I ſuppoſe there will not be found 30 *l.* a Year given

given him in the Year 1655. he had a good Estate when he began to Scribble against us; but it was mostly purchased whilst he was amongst us, and now hath brought himself to Beggery.

Lye 2. ‘ *F. Bugg* gave Bond to make his ‘ Wife a Joynture.

Reply, He told me so himself, and I was also so told by an honest Woman, his near Relation; that it was true, he did make some writing to make his Wife a Joynture; but he says, *He had but* 20 *l. in Money for his Wife's Portion.* I do not believe him, because he told me, many years ago, *That when he bought the great House at* Mildenhall, (where his Son now dwells) *that his Wife's Father help'd him to buy it, and made his Wife's Portion better than* 100 *l.* which was as much as any of the younger Children had; this he told me, when he was accounted an honest Man, although he denies it now.

Lye 3. *F. Bugg* says, I say, ‘ He sold his ‘ Estate to his Son: To this he Replies, That ‘ *no Knight of the Post, ever uttered a more manifest Lye.*

And I may Reply, *Knights of the Post* are *Mercenary Agents*, and take Money for bearing false Witness, and how far *F. Bugg* is guilty

guilty of that Offence, let God and his own Conſcience judge: That he hath conveyed his Eſtate to his Son, young *Francis Bugg*, is no Lye: His Son had 700 *l.* with his Wife, by all relation; and her Friends and Relations, upon enquiry, do affirm, That it was ſettled upon the Marriage, as firm as the Law can make it: It were a bare-faced Cheat indeed, to go about a begging to the *Clergy* for Money to pay his Debts, and have an Eſtate to ſell.

Lye 4. *F. Bugg* quotes my Book, p. 26. 'That his Father, *Robert Bugg*, dwelt with 'him ſome Years after he was married, *&c.* '*This*, he ſays, *is a Lye upon a Lye, four Sto-*'*ries high.*

Reply, Thoſe were not the words in my Book, ſee p. 26, 27. where my words are theſe, *viz. That* Robert Bugg *(Father to this* Francis Bugg *that writes now againſt us) was a melancholly down-look'd Man by Relation, and dwelt with his Son, this* Bugg; *(ſome Years after* F. Bugg *was married) and roſe from Dinner, and went out, and was found drowned in a Water where he had no occaſion to go to that place*; *as* F. Bugg *and his Wife related it*; ſhe to me, and he to others, yet living: I heard my Brother *Barnardiſtone* ſpeak of it many Years ago, that *F. Bugg*'s Father drowned himſelf, as moſt People believed;

lieved; but the *Coroners Jury* did not find it *Wilful Murder*, becauſe there was ſome *Graſs found in one of his hands*, when he was taken out of the Water, which they ſaid, was an Argument that he laid hold of, to ſave himſelf; ſuch things are ſudden Motions; I believe that many have repented their ſo doing, before the Breath departed their Bodies: But *F. Bugg* ſays, 'He was not ſo 'drowned, the Record in the *Crown Office* 'will witneſs againſt him; none of the 'King's Subjects that come to an untimely 'end, but are recorded there: This happened in or about the Month called *January*, 1666. at *Fridham* in *Cambridge-ſhire*. I writ not this to upbraid *F. Bugg*, but to warn thoſe that have incouraged him in ſcribling his Eſtate away, to be bountiful to him, in relieving his Neceſſities, leſt he ſhould come to an untimely end, through Diſpair.

Lye 5. & 6. *F. Bugg* mentions two Letters that I ſhould write to him; theſe Letters are both forged, one of them proved ſo to be, by a Certificate under an honeſt Man's hand; ſee my Book, p. 19, 20, 21. and in p. 31, 32. And indeed there are things in them, that I never writ, ſaid, or thought.

Lye 7. 'F. *Bugg* was not the Author of his 20th Book, *&c.*

Reply,

Reply, I do ſay, I ſuppoſe that he was not the Author of the Book, called his 20th Book, ſee my Book, p. 36.

Lye 8. 'F. *Bugg* was ſeen at *Oxford* in the 'time when he writ his 20th Book, *&c.*

Reply, This is true, and eaſie to be proved.

Lye 9. 'F. *Bugg* was ſixteen Weeks from 'Home when he writ the aforeſaid Book.

Reply, This was reported by ſome of his own Family.

Lye 10. 'F. *Bugg* ſaid in his laſt Book, 'that *Oxford* exceeded *Cambridge* in their 'Bounty to him.

Reply, This may be true, I heard a very credible *Clergy-man* ſay, that he had read the ſame thing in ſome of his Books, as well as my ſelf.

Lye 11. 'F. *Bugg* ſays, I writ Verſes of 'G. *Fox*.

Reply, He knows this to be a Lye, I have told him ſo divers times, both of late Years, and formerly, yet he goes on, and hath printed them ſo ſeveral times; this is anſwered before, ſee my Book, p. 37, 38. but he ſays, 'I will not beſtow much upon this 'crazy old piece, which is now creeping 'into Unity with the *Quakers*, &c.

Reply,

Reply, I have been not only in Unity, but in Community with them, above 36 Years, even thoſe *F. Bugg* call *G. Fox*'s *Party*, which are the moſt ſtedfaſt and real *Quakers*, ſo called, and am not ſo crazy as he reports me: Although I am entred into the 76th Year of my Age, yet, through Mercy, I can walk the Streets to viſit the Sick, and my Friends and Relations alſo, and can ſee without Spectacles ſtill, to read *F. Bugg*'s Lyes and Deceit, he hath uſed to cheat the *Clergy* of their Money.

Lye 12. ' *Sam. Cater* doth affirm, He never ' had his Timber again; this is a Lye in ' *Ann*, or *Sam.* or both, ſays *F. Bugg*, &c.

Reply, I have taken upon me to diſcover his Hypocriſie and Deceit; *Sam. Cater* was fined in three days time, for Preaching, at two Meetings, one at *Faukenham*, the other at *Thurling* in *Norfolk*, 20 *l.* the firſt fine, and 40 *l.* the ſecond fine; Warrants were ſent, and ſerved, by the Kings Officers, upon his Goods, both within doors and without, and carried away all, excepting one Bed; his Children were forced to lie upon Straw, for a long time, the Houſhould Goods lay in the Officers hands for a long time, laid up careleſly, ſo the Goods were much ſpoiled, the Bed, Blankets, much Moth-eaten; then a Neighbour bought them of the Officers,

cers, and ſent them home to *S. Cater*; but for his Timber, he never had it; the Kings Officers Sold it, and did not give *S. Cater* an account whom they Sold it to; his Children were old enough to remember this, and how they lay in Straw for a long time: When Warrants are once ſerved, and the Goods carried away, they are not to be had again without Money, except there were more than would raiſe the Sum, which they were ſtrained for; but *S. Cater* was not ſo Rich, as to have ſuch plenty, as all his Neighbours may witneſs.

Lye 13. 'F. *Bugg* conformed to the *Church* 'of *England* for fear of the Statute of 20 *l.* 'a Month.

Reply, Although he ſays, It is a Lye, yet it is really true; ſee my Book, to prove his Confeſſion of it before Witneſſes, p. 13.

But *F. Bugg* ſays, 'He did not go to *Church*, 'or Home, until 1685. and then the Sta-'tute was not put in Execution; but he ſays, 'He went to other Churches above a 'Year before.

Reply, That will not ſerve his turn, to bring him off, if it were ſo; that Statute ſays, *That every Perſon above the Age of* 16 *Years, which ſhall not repair to ſome* Church, *or* Chappel, *or uſual place of* Common-Prayer, *ſhall pay* 20 *l. a Month*, &c. See the Statute of the 23*d*

of *Eliz.* Chap. I. there is no confinement to their Pariſh-Church, in the Statute of 20 *l.* a Month.

Lye 14. ‘ *F. Bugg* was a *Presbyterian* when ‘ he came amongſt the *Quakers.*

Reply, He told me ſo above twenty Years ago, when he was accounted an honeſt Man.

Lye 15. ‘ *F. Bugg*'s Grand-father was a ‘ poor Boy, bound out to the Wool-Trade ‘ by the *Docwra*'s.

Reply, I do not believe it is a Lye; ſee my Book, p. 26. But *F. Bugg* ſays, ‘ This ‘ is another Lye, he was not of my Trade. *Reply*, I did not ſay he was; he was a Clothier, which is a Wooll-Trade. *F. Bugg* was but a Wooll-Comber, which is a Wooll-Trade alſo. He goes on, Boaſting of his Grand-fathers Wealth and Vertues: I dwelt at *Icklingham-Sands*, in Winter-time, within three computed Miles of *Milden-hall*, many Years; my Husband was well acquainted with his Grand-father; and I, with many others in the Town of *Milden-hall*, alſo, and can give a truer account of him, then *F. Bugg* hath done; his account is but meer Boaſts, and he but a young Lad when his Grand-father died, and not in his Favour, by reaſon he refuſed to be bound to ſuch a Trade as his Grand-fater had choſe for him.

Lye

Lye 16. ‘ My Aunt ſaid, That *George Whitehead* was a Gentleman Born, or brought up ſo.

Reply, This is no Lye; my Aunt did ſay, That ſhe did believe that *G. Whitehead* was a Gentleman Born, or brought up under the ſame Education; ſee my Book, p. 41, 42. *F. Bugg* replies, ‘ This muſt needs be another Lye, no Gentleman ever lived in a ‘ poor Cottage, ſtanding on Mud-walls, not ‘ worth 50 *s.* as *G. Whitehead* did, as I am ‘ credibly informed by a Perſon of Note ‘ that ſaw it: He goes on, Clamouring and Lying, and ſays, ‘ No Gentleman's Son ‘ walked about the Country on foot, and ‘ lived upon Alms, as he did.

Reply, Although *G. Whitehead* travelled on foot, as all, or moſt of our Preachers did at firſt, yet he took no Alms, although *F. Bugg* does; and he had very good Clothes on his back, by the account I had of him, from more credible Perſons than *F. Bugg* is: But he hath publiſhed this falſe Report of *G. Whitehead*, to get Money of the *Clergy*, that he might have his own Alms continued.

F. Bugg ſays in his *Pilgrims Progreſs*, &c. p. 32. ‘ That when *G. Whitehead* came out of the ‘ *North*, He came from *Penury* to *Plenty*, from ‘ *Labour* and *Toyle*, to *Eaſe* and *Plenty*, from his ‘ *Father's poor Cottage not worth* 50 *s.* And ſo goes on with much more Romantick Stuff in that page.

Reply, *G. Whitehead*'s Father's Houſe, and Freehold Eſtate, was the beſt in the Town where he dwelt, by the relation I have had upon ſtrict Inquiry; neither was he brought up to *Labour* and *Toyle*, as *F. Bugg* ſays; but was brought up with the better ſort of Education, intended for *Oxford*, from that Eminent Free-School in *Cumberland*, called *Blencoe-School*, where he had his laſt Education.

The *Whitehead*'s were ſome of them Gentlemen of good Repute, and ſome of them accounted the beſt Yeomen; and theſe were *G. Whitehead*'s Relations: This I had from more credible Perſons than *F. Bugg*: And for his Father's Houſe, or any Houſes ſtanding on Mud-Walls in *Weſtmerland*, that is not true; they build all with Stone there, altho' the Cottages are never ſo mean; they may have plenty of Stone for nothing, it being a Mountainous Country. I have heard my Brother *Barnardiſtone*, and my Siſter (that travelled through that Country into *Scotland*) ſay, That the Buildings were all of Stone, although they were never ſo poor Cottages. *F. Bugg*'s Story of *G. Whitehead*'s Father's Houſe, is a meer Fiction.

Lye 17. 'Now Liberty is granted, we 'ſtand upon equal terms with our Oppoſers 'in matters of Religion,

Reply,

Reply, Theſe are not my words; my words are, *Now Liberty is granted, we ſtand upon equal terms with our Oppoſers; and in matters that concerns Religon, we are accountable to God, and have as much Right to common and civil Priviledges, as other Perſwaſions have*, &c. ſee my Book, p. 17. But *F. Bugg* Replies, and ſays, *He denies it, the Law tells you that this is a Lye*; but ſhews me no Law that tells me ſo, but goes on Clamouring ſome lines, and then he ſays, *Remember you ſtand but upon your good Behaviour.*

Reply, This may be true, and ſo do all other Perſwaſions; ſo hath the *Church of England* her ſelf done: I can remember ſince ſhe was turned out of door, and was fain to go travel for a livelihood; many of the Epiſcopal *Clergy* kept Conventicles in private Houſes, in many places in this Nation, and in their Travels they read the *Common-Prayer*, and ſometimes Preached: I was a Follower of thoſe Prieſts in thoſe days, and was acquainted with divers of them.

In thoſe times there was divers Books in Print of all the Prieſts that were ſequeſtred, and the Reaſons why; alſo there was a Pamphlet in Print, much admired by ſome of the Prieſts of thoſe times, and their Followers, entituled, *Lambeth Fair proclaim'd*, &c. It was a meer Fiction, much like *F. Bugg*'s *New* Rome *Arraigned*: This Fair was pre-

tended to be kept at the Biſhop's Palace at *Lambeth*, where the Biſhop's Pontifical Robes were to be Sold, naming every particular of them with great Deriſion: In the Front of this Scurrilous Pamphlet, was the Picture of the Pope, ſetting all on a heap in a Chair, with theſe following Verſes under it,

Here I ſit grubling, in St. Peter's *Chair,*
Oppreſt with Grief, to think on Lambeth-*Fair.*

In thoſe days the *Common-Prayer*-Book was tied to the Troopers Horſes Tails in ſome places, and the Boys run after it; this made Sport for thoſe Prieſts that clamoured againſt it in the Pulpit, and their Followers; this was *F. Bugg*'s eſtabliſhed Church and Miniſtry, that he Clamours ſo much againſt the *Quakers*, for their going into their Steeple-Houſes, in many of his Books: I never heard that the *Quakers*, ſo called, diſturbed the Epiſcopal *Clergy* in their Worſhip, by going in amongſt them; they only diſturbed *F. Bugg*'s eſtabliſhed Miniſters, of the late profeſſing times.

I remember when King *Charles* II. came in, and the other Government was turned out, the *Chancellor* made a Speech in the Parliament-Houſe, which was printed, wherein he declared the ſad Condition the *Church* of *England* was in for many Years, and uſed this

this Expreſſion, that *She had been buried in her own Rubbiſh for a long time:* This ſhews She was Subject to Accidents; it muſt be her Moderation, and the Divine Wiſdom, that can uphold her: If She be good in her Office, She will ſtay the longer in it.

Lye 18. 'If Friends were ſo charitable as 'to ſend *S. Cater* 10 *l.* to help to pay his 'Debts, or carry on his Trade, they did 'well, better than *F. Bugg* in upbraiding 'him.

Reply, This hath been anſwered already, ſee my Book, p. 40, 41. He hath worried *S. Cater* about this 10 *l.* in divers of his Books, and not one Penny of it out of his Purſe, if he had any Money ſent him.

But *F. Bugg* ſays, *When did they, or I, account* S. Cater *a Beggar, an Indigent Fellow, a Judas, a Man of a Deſperate Fortune?* Becauſe you ſupplied, *His Needs, and help'd to pay his Debts.*

Reply, *S. Cater* never went about a begging, either with Certificate or Petition, nor any other ways; there was no Beggars in Iſrael of Old, neither is there any Beggars in the True Church now; the weighty things of the old Law are not Aboliſhed, but fulfilled, in our making Proviſion for our Poor, without Begging: *S. Cater* hath been a great Sufferer divers ways and times,

not only by Fines, but Impriſonment ſeven or eight times; and a Priſoner ſix Years together; at one of theſe times, not ſuffered to ſtir out of the Priſon doors for three Years or more; and at this time he had a Wife and two or three ſmall ſmall Children to provide for; and in this condition his Friends could not with good Conſcience ſee him want.

F. Bugg ſays, in p. 8. *How came you ſo bold as to meddle with the* Biſhop's *Certificate.*

Reply, It was to undeceive the Biſhop and others, that had been deceived by him, and ſome other Concerns alſo, that may be found in my Book, p. 63, to 66.

After he had clamoured againſt the *Quakers* many lines, and repeated ſome things as have been anſwered already; about his Loſſes by the *Quakers*, and his defrauding a near Relation of 15 *l.* ſee my Book, p. 51, to 54. then he ſays, *Come, Couſin* Docwra, *for ſo I'll call you, ſince we had the misfortune to have a Lyar drop into our Family.*

Reply, This *F. Bugg* is not related to me, nor my Husband; my Husband was deſcended from the *Hartford Docwra's*, known by the name of the *Docwra's* of *Puttridge*; there are three Brothers, Ancient Men, now living together; theſe were my Husband's neareſt Relations of the *Docwras*; one of them hath been at my Houſe ſeveral times

this

this Year I asked him if they knew *F. Bugg*? His anſwer was, That he knew him not, neither did he ever hear of the name Bugg: It is likely his Grandfather was ſomething related to the ancient *Cambridge-ſhire Doc-wra's*, I have heard ſo; but they were not of my Husband's Relations, as I underſtand.

He goes on with his old repetitions of his Sufferings upon the account of his Religion, his Impriſonments and Fines. I can ſay little of his Impriſonments, that being before I was acquainted with him; but for his Fines, he hath printed them, all being but 25 *l.* by his own Relation, excepting 5 *s.* and 10 *s.* Fines, which poor Friends were ſtrained for as well as he: He ſuffered the leaſt of any I know, that had Eſtates to loſe; the Fines were two, one was 15 *l.* for an unknown Preacher; the other was 10 *l.* for the Poverty of the Man that kept the Meeting at his Houſe; of this 25 *l.* he got the 15 *l.* of it of a near Relation by Fraud, and the Juſtice that proſecuted him gave him 5 *l.* of the Money again, ſo that his whole loſs was but 5 *l.* He had ſeveral ways to eſcape Sufferings, for when he dwelt at *Ely*, and the Perſecution grew hot there, then he fled to *Milden-hall*; and when the Perſecution grew hot there, then he fled to the *Church of England*; ſee my Book concerning his Fines, where it is related more at large,

large p. 51, 52. concerning the 15 *l.* where he got 20 *l.* for it.

But *F. Bugg* ſays, 'He clothed ſome of 'our poor Preachers, - and put Money in 'their Pockets.

He hath ſounded his Trumpet of this in ſeveral of his Books; but I could never hear any body beſides himſelf ſay ſo; yet it is poſſible he might give a poor Man ſome Cloth out of his Shop to make him a Coat, ſuch as is called Old Shop-keepers, and will ſell for little; but for Money, I do not believe he gave any, but what he gave in a Meeting as other Friends uſually do, to relieve our Poor, as well Preachers as others: His Charity is but a proud Phariſaical Boaſt.

But *F. Bugg* ſays, 'He was at great Charg-'es entertaining our Preachers.

I do not believe him; I have anſwered this in my Book, p. 33, 34. for he writes but the ſame thing over and over again.

But he ſays, 'That my Brother, *Giles* '*Barnardiſtone*, would have ſcorned to have 'dipp'd his Pen in ſuch muddy Ink as I have 'done.

Reply, If my Brother had lived to ſee his Contentious Apoſtacy, he would not have ſpared him no more than I have done; the Forgery and Deceit that he hath practiced againſt me, would have obliged him to vindicate

dicate me, his ſo near Relation, although he was very tender of *F. Bugg*, whilſt he was amongſt us, and had any ſhow of Honeſty; he was very careful to keep his Wits together, knowing him to be a Shatter-headed Man.

But *F. Bugg* ſays, 'That my Brother *Barnardiſtone*, and my Siſter, have been often 'at his Houſe, ſometimes near a Week together, and my Brother *Waldegrave* as their 'Serving-man, *&c.*

He goes on Clamouring and Lying about fourteen lines after this, which I paſs by, and Reply to this aforeſaid matter:

I never knew my Brother *Barnardiſtone*, and my Siſter, ſtay above two Nights at any Friends Houſe in their Travels, nor at my Houſe at any time, although I was their near Relation, therefore I do not believe him: My Brother was a travelling Preacher, and obſerved the Rules that other of our Preachers do, not to ſtay above one Night, or two at moſt, at any Friends Houſe; and for my Brother *Waldegrave*, he does affirm, That he never was at *F. Bugg*'s Houſe with my Brother and Siſter, but only when my Brother *Barnardiſtone* travelled alone, he ſometimes went with him as a Companion, and might lodge a Night or two at *F. Bugg*'s Houſe: Although my Brother *Waldegrave* was defrauded by his God-fathers and God-mother,

ther, ſo called, of a great Eſtate, as ſome others may remember beſides my ſelf, yet he always had an Eſtate to maintain him and his Family, without going to Service, or uſing any Trade or Calling to get a livelihood.

After much Clamouring and Lying, he goes on againſt *G. Whitehead*, and others, and ſays,

'What I now offer to your conſiderati-
'on, is from certain Letters, and a printed
'Paper, of your Friend *Ann Docwra*'s, that
'ſhe writ to Mr. *Criſp*, &c. Firſt out of a
'Broadſide, intituled, *The New Projecting For-*
'maliſt Characterized, &c.

This Paper was not writ againſt *G. Whitehead*, nor any of thoſe *F. Bugg* ſuggeſts it was writ againſt, as may be ſeen in the ſecond Paragraph of it; but it was writ againſt ſome *Presbyterians* and *Anabaptiſts*, pretended *Quakers*, which were Contentious at that time, and ſought Preheminence over us, and would have broken our Rules and Method concerning Marriages, that were friendly recommended to us from a General Yearly Meeting at *London*; alſo againſt a Certificate that was ſaid to be forged, concerning a Marriage, which Certificate came out of the furtheſt part of the Iſle of *Ely*, into *Cumbridge* to us, and not from *G. Whitehead*, as *F. Bugg* ſuggeſts; neither did that Certificate con-

concern *F. Bugg*, nor was his name in it: Altho' he pretends that I writ in his behalf, againſt *G. Whitehead* and others, which was not in my thoughts when I writ that Paper, nor ſo intended.

This aforeſaid Paper *F. Bugg* ſuggeſts, in his Book, intituled, *The Chriſtian Miniſtry of the* Church of England *Vindicated*, &c. and he ſays, This Paper was printed about the Year 1683. See his Book p. 3. But this, and all that he hath writ againſt me, are feigned Stories; for this Paper was writ ſeveral Years after 1683. I had no accaſion offered me to write againſt ſeveral things mentioned in that Paper, until the Year 1685. which was occaſioned by reaſon of a Book that came out in Print, written againſt me, printed 1685. which I anſwered in that Paper, and ſome other things that were occaſioned about that time; the Title of that Book was, *The good Order of Truth Juſtified.* This Man that writ the Book was wholly a Stranger to me, and a Country-man; he did not ſo much as ſend to me, before he printed it, to Admoniſh me, if he thought I was in an Error, which was not according to *The good Order of Truth*; but I afterwards ſuſpected by what he writ, it might be occaſioned by *F. Bugg*, and his Cabal's former Forgery, mentioned in my Book, p. 11, 12. which he might think to be mine, becauſe they

they had ſet my name to it; although I had diſowned it in Print, near two Years before this Book was printed; yet that printed Advertiſement might not come to his hand, for he mentions nothing of it in his Book; if he had ſeen that, I ſuppoſe it would have ſtopped his Printing againſt me: The Paper that I writ againſt that Book had no Date to it; this I omitted, to ſee what manner of Forgery *F. Bugg* and his Cabal would make out of it, which I ſhall ſhew before I end.

I have the aforeſaid Book by me, and all the Papers I printed, to ſhew the former Forgery of *F. Bugg*, and his Cabal, and this latter alſo.

F. Bugg ſpeaks of Letters: He ſays, *I writ to* Thomas Criſp; but before I will enter upon that Subject, I will ſay ſomething of three Letters I received lately, one with *Francis Bugg*'s name to it, and two with *Thomas Criſp*'s name to them. *F. Bugg*'s Letter dated *London*, *Auguſt* 26. 1699. he begins thus,

Couſin Docwra, *I have acquainted Mr.* Criſp *with your charging him and me*, viz. *with Forging your Letters*, &c.

Reply, I never charged *T. Criſp* with Forging any of them, in my Book or otherwiſe, neither ſhall I, until I ſee it printed with his name to it; I only charged *F. Bugg* of Forging my Letters that he printed, pretending I writ them to him. I have anſwered them in my Book, and proved his Forgery,

gery, p. 19, 20. and 31, 32. The reſt of his Letter is Clamour and Threats, if I will not Retract my Book, which I do not intend.

The firſt Letter with *Tho. Criſp*'s name to it, dated *The 26th of the 7th Month* 1699. this is a long Letter, the other writ ſince is a ſhort one; there is little in it but deſiring an anſwer of the former long Letter: I ſuppoſe they were forged by *F. Bugg*, there is ſo much of *F. Bugg*'s Projects againſt me in it, although it is writ in a different Hand from his; yet I am not free to anſwer *F. Bugg*, or any of his Cabal, but in Print, leaſt they ſhould put falſe Conſtructions of them, or add ſome Forgery to them; I muſt not expect any thing elſe from them.

I ſaw two Letters, writ in a hand much like mine, with my name to them, which had things in them which I never writ, ſaid, or thought; theſe were brought from *F. Bugg*, to me, by a *Clergy-man* that ſeemed to be *F. Bugg*'s Friend; I utterly diſowned them before him; theſe Letters *F. Bugg* hath printed, and I have anſwered to them already.

Now I come to the four Letters *F. Bugg* hath printed in his late Book againſt me, and ſet my name to them; they are all forged; the aforeſaid long Letter, as from *Tho. Criſp*, hath this paſſage in it, *That the four Letters are not forged, becauſe they have divers things in them that is in my Paper, intituled,*

The

The New Projecting Formaliſt Characterized, *&c.* This is plain that the four Letters are forged, for ſome of them are dated 1683. and the laſt of them *Auguſt* 6. 1684. But my Paper was not printed until 1685. as I ſaid before; and what I writ was not thought on before the Year 1685. this proves plainly that they were forged; *F. Bugg* hath taken many things out of that Paper, and made exceeding falſe Applications and Paraphraſes upon it, applying them to *G. Whitehead*, *S. Cater*, and others, which I never meant, nor thought ſo, as *F. Bugg* hath ſuggeſted, both in the four forged Letters, and otherwiſe.

I complained to a *Clergy-man* that the Letters which he had ſeen with my name to them, *F. Bugg* had forged; he anſwered, *That the Biſhop of* Rocheſter *was ſo ſerved; there was a Letter counterfeited with the Biſhop's hand to it ſo exactly, that the Biſhop did think at the firſt ſight he had writ it himſelf, until he had heard it, and then he knew he never wrote thoſe things in that Letter.* Since I diſcovered *F. Bugg*'s Forgery, I have heard this Story of the Biſhops from divers, and one of them a Magiſtrate, an eminent Man. He and I had ſome Diſcourſe about it; alſo Alderman *Fermin*, late Mayor of *Cambridge*, told me, That he had divers falſe Paſſes and Certificates came to his hand, and ſome Juſtices names to them

had

counterfeited very exactly; theſe ſhows that ſuch things may be done, and *F. Bugg* cannot clear himſelf in this caſe.

F. Bugg in this Book he writ againſt me, ſays, in p. 45. 'That Mr. *Criſp* and he hath 'more Letters of mine ſtill by them, that 'will fill another half Sheet. Moſt, if not all the Letters I writ to *T. Criſp*, did only concern a Paper that *F. Bugg*, and his Cabal, had forged ſome things in it, in the Year 1683. with my name to it in Print: I am ſure I never writ to him any thing elſe, but concerning that Paper, of any conſequence; and for *F. Bugg*, he can ſhew nothing under my hand, except he Forges it, that I am aſhamed or afraid of; but I perceive by his Writing, that he hath prepared a large *Magazine of Forgery* againſt me, if his *Clergy* will pay for printing it.

And in p. 4. *F. Bugg* ſays, 'Mr. *Criſp* and 'Mr. *Keith* are the Correctors of the Preſs, 'when he writes againſt us. It may be ſo; I perceive by *George Keith*'s Writings in Print, he is in that Cabal with *Tho. Criſp*, and if *F. Bugg* ſays true, with him alſo; but I will now leave *F. Bugg*, and enter upon ſomething of *G. Keith*'s proceedings: He is a Man of Contention and Strife, as appears by his Books in Print; he is ſo lifted up with his Scholarſhip, that he boaſts himſelf to be Wiſer than others, and hath ſought prehe-

minence over the People called *Quakers*, as may appear in his printed Books, and other Practices; this hath been ſome cauſe of his Striſe, Debate and Contention, in which he hath ſhown more Folly than Wiſdom; it is a common ſaying, That a learned Fool is the moſt Troubleſom and Contentious of all Men; altho' his Craft is the principal Inſtrument of the proceedings in his undertakings; yet he hath made but ſmall progreſs in his Deſigns, as may appear, for I do not yet hear that he is taken into real Community with any known Perſwaſion, either *Presbyterian*, *Independent*, *Baptiſts*, or *Church of England*, but hath endeavoured to gather a looſe unſtable People to himſelf, by his Deluſions, to make them believe that the *Light* or Grace of God, is not *ſufficient*, if obeyed, to bring Man to Salvation: His undervaluing the Heavenly and Divine Light, hath brought him into Darkneſs, and his Followers alſo into great Deluſions.

This *G. Keith* in the time of the Perſecution fled into *America*, and left the Flock to the Wolf; and now Liberty is granted in the Exerciſe of our Religion, he and his Followers have diſturbed our Meetings in divers places, as appears by his own printed Relation of his Journey to *Briſtol*, and other places; he ſhow'd himſelf in our Meeting at *Cambridge*, without our conſents, and took up the Meeting for

for a long time, and ſome part of the time in Sophiſtry and Clamour againſt ſome of our Miniſters; at laſt he met with oppoſition, which cauſed him to give over; but he was ſo tedious, that ſome of the Schollars that were preſent ſaid, *If this Fellow had not been oppoſed, he would have babbled until Mid-night.*

He alſo lays claim to our Meeting-Houſes, and ſays, *They are as common for him as for others to Preach in:* This is not true; our *Meeting-Houſes* are common for all Hearers, but they are not common to all Preachers, they are not common for *Jeſuits*, nor to G. *Keith* an Apoſtate-*Quaker*, nor any others that are not in Unity and Community with us; ſuch have no lawful pretence to Preach amongſt us, and the Magiſtrate may (to keep the Peace) take notice of ſuch, upon complaint, for they do but diſturb our Meetings, contrary to the Liberty granted in the Exerciſe of Religion.

I have been in Community with the People called *Quakers* above 36 Years, and have obſerv'd there were many reſtleſs Spirits under divers Perſwaſions, theſe ſometimes joyned againſt us; and ſome Apoſtate-*Quakers* alſo, and others that were under a large Profeſſion of Religion, yet their Principles were not powerful to bear them up in the time of Perſecution, but they skulk'd in holes and corners to perform their Worſhip to God, and called it *Humane Prudence*; theſe People were more

Prudent than Pudent, for they were not at eaſe there, but were envious againſt us, and were often ſcribbling againſt us, and raiſing Controverſies, and Diſputes, in matters of Religion. I write not theſe things to upbraid the proceedings of theſe worldly fearful *Profeſſors* in general, for there was ſome in Community with them, that were an honeſt plain-hearted People, that loved Peace, and did not approve of their Contention, altho' they lay ſtill skulking, until the Storm of Perſecution was over, and when the Sun ſhined, then every Viper crept out of his hole, then came forth *George Keith* and his Followers, diſturbing our Meetings, with Clamouring againſt us in them, and ſtirring up Diſputes and Controverſie, in our Meetings for Worſhip, which was a thing that was never known amongſt us, and where ever he appears, this hath been his common practice, pretending to diſcover Errors; but this is but make-bate Opinion, falſly called Religion, that lives by Jangling and Contention, and knows not the pleaſant *Paths of Peace*, that the Children of *Light* walks in; but God will blaſt the Expectations of all ſuch turbulent Spirits, and bring them to Confuſion, and exalt his Light and Grace in the Hearts of his *Peaceable People*, which is ſufficient to bring Salvation to all Mankind, that yield obedience to it, to bring them to heavenly Peace and Proſperity, both in this Life, and the Life which is to come: Haſten this thy work, O God.

Ann Docwra.

The 22d of the Month called *November*, 1699.

A Treatiſe *concerning* Enthuſiaſm, *or* Inſpiration, *of the Holy Spirit of God.*

By A. D.

There is a Spirit in Man, and the Inſpiration of the Almighty gives them underſtanding, Job 32. 8.

THE certainty of all true happineſs conſiſts in the true knowledge of God, and his dear Son Jeſus Chriſt: *This is Life Eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17. 3. who ſhines in the Hearts of Men, *enlightning every Man*, &c. John 1. 9. The true and right underſtanding of all Mankind, is to come to the Light that ſhines in the dark Heart of fallen Man, and to obſerve the motions of it; for the Light of Chriſt ſhines in all Mens Hearts, in ſome meaſure, to Reprove for Sin, and Exhort them to that which is Good; it is given, and ſown or inſpired, into all Mankind, and convincingly appearing at certain times

and ſeaſons: This is an infallible Teacher, that never deceived any Man, and is ſufficient to bring all Mankind out of Darkneſs, and out of their Sins, that yield true obedience to it; it works gradually in Man, it reproves ſome Sins firſt, and if they forſake them, it ſhews them in order all their Sins; and as they are obedient, it ſtill goes on more powerfully in its work, until it hath put an end to Sin, and brought Man to know the work of his Redemption, ſo from all Iniquity: Chriſt Jeſus who is that true Light, that ſhowes to Man his Tranſgreſſion, puts an end to it, and brings in the room of it, everlaſting Righteouſneſs, which is a bleſſed State and Condition.

But it is uſual with fallen Man to plead, that there is no Man without Temptations; this may be true, but it is no Sin to be tempted, if they yield not to thoſe Temptations: Our Saviour, Jeſus Chriſt, himſelf, was tempted in the days of his Fleſh, upon Earth, but ſinned not: 'Tis Man's yielding to Temptations is the cauſe of Sin, and it is their Iniquity that ſeparates from the true knowledge of God, and from Jeſus Chriſt, whom he hath ſent to redeem Mankind out of Sin, and not in Sin. The Light, Grace, and Inſpiration, of the Almighty, is that only which can teach Man his Duty to God, and is one divine Principle in Man,

altho'

altho' it is declared under ſeveral Denominations, and hath divers Operations, according to 1 *Cor.* 12. 4. read the Chapter at large, and you will find this to be true. But ſome do ſay, That theſe Gifts are ceaſed now, that are ſpoken of in that Chapter, and the work of the Miniſtry is from Books of Learned Men, and not from *Enthuſiaſts*, as they call thoſe that Preach extempory from the Inſpiration of the Holy Spirit of God, as all ought to do.

Now I come to ſhew the Legerdemain that hath been uſed in this Nation, by ſome of the Learned, concerning this ſtrange word *Enthuſiaſm*, which they have frighted the Ignorant People with, making them believe that there is dangerous matter contained in it, and of bad conſequence in matters of Religion; this ſtrange word *Enthuſiaſm*, is from a Greek word, and ſignifies in *Engliſh*, *Inſpiration*; I ſuppoſe none that underſtand Greek will deny this; we read not of any *Inſpiration* in the Holy Scriptures but what is Divine, both in the Old and New Teſtament, and the Scriptures are a good Witneſs againſt any Oppoſers, ſee *Job* 32. 8. and 2 *Tim.* 3. 16. And tho' there be an evil Spirit Ruling in the Rebellious, yet *Inſpiration* is commonly taken for the Good: But ſome do ſay, That there is Fantaſtical *Enthuſiaſm* or *Inſpiration*: That which is Fantaſtical, is not Real, and they

find no such *Inspiration* mentioned in the Holy Scriptures: I wish that Men would not make themselves wise above what is written.

Their English Dictionaries says, That the word *Enthusiasm*, or *Enthysiasm*, signifies an *Inspiration*, or a *Ravishment*, of the *Spirit*, *Divine Motion*, *Poetical Fury*; this last Exposition is *Babel* indeed: What Confusion can be more manifest than this, to confound *Divine Motions* with *Poetical Fury*? This shews what Darkness raigns in the World, to Print such manifest Contradictions; as if *Divine Motions* and *Poetical Fury* were one and the same thing; but some will have it so, and that the word *Enthusiasm* hath a two-fold Signification, and that there is a *Fantastical Enthusiasm* or *Inspiration*; we read of no such thing in the Scriptures of Truth: We read of some possessed with evil Spirits, but that did not proceed from Divine Inspiration, but Satan's Temptations: The Apostle says, *That every one is tempted when they are drawn away by their own Lusts, and enticed*, James 1.13,14,15. We read also of false Prophets, and Deceivers, in the Scriptures of Truth; but our Saviour gives a true Character of them, he did not call them Enthusiasts, but said, *Ye shall know them by their Fruits*; *Do Men gather Grapes of Thorns, or Figs of Thistles?* Mat. 7. 15, 16. Luke 6.44. These were a Persecuting People, and much complained of, in the Holy Scriptures, in divers

places,

places, both Magiſtrates and Prieſts, which are ſometimes called *Watch-men*, as in *Mic.* 7. 4. he ſaith, *That the beſt of them is as a Bryar, and the moſt upright as a Thorny Hedge.* The *Church* of *England*, in their 39 Articles, called, *The Faith and Doctrine of the Church of* England, they declare, *That the Scriptures are a ſufficient Rule both of Faith and Manners*; ſee the 6th Article: And further, in the 20th Article they ſay, *That they muſt not expound one place of Scripture, to make it repugnant to another*, &c. If they keep to their Articles, they will find no *Enthuſiaſm* or *Inſpiration* in the Scriptures, but what is really Divine.

Now I come to give an account of what ſome of the Learned have ſaid concerning Enthuſiaſm or Inſpiration, wherein they are divided amongſt themſelves concerning it: ſome ſay, That it is a Diſeaſe in the Soul of Man, and that the Soul hath Diſeaſes as well as the Body. That the Souls of wicked Men have no Health in them, is certain; but that proceeds not from Enthuſiaſm or Inſpiration, but from Sin; and nothing but the Inſpiration of the Almighty, will Cleanſe and Heal them: Some others of the Learned ſay, That Enthuſiaſm or Inſpiration is a natural thing, and neither good nor harm in it ſelf; and that ſome of the Poets of Old, were ſuch Rhetorical Enthuſiaſts, that they believed they were Divinely Inſpired; it is likely they were

were ſo, the Apoſtle *Paul* quotes ſome of the Poets to convince the *Athenians* that worſhipped an unknown God, and were much given to Idolatry, *Acts* 17. 27. where he adviſes them *To ſeek the Lord, if haply they might feel after him, tho' he be not far from every one of us: For in him we live, and move, and have our being; as certain of your own Poets have ſaid, For we are alſo his Off-ſpring*, &c. This ſhews that theſe Poets had ſome knowledge reveal'd to them from God: We do not read that they had their knowledge from the Scriptures then, to make a Trade on, as ſome do now-a-days.

Revelation or Inſpiration proceed from one Fountain, and is really Divine, altho' ſome of the Learned have uſed their endeavours to debaſe Inſpiration; but let us ſee what the *Church of England* ſays, in this caſe, in their *Common-Prayers*; firſt in the Collect for the *Communion*, they Pray *That God would cleanſe their Hearts by the Inſpiration of his Holy Spirit*, &c. I really believe that the Hearts of all Mankind cannot be cleanſed by any other means, but by the Inſpiration of the Holy Spirit of God: And further, in the Collect for the firſt Sunday after *Eaſter*, they Pray *for the Inſpiration of the Holy Spirit, that they may think thoſe things that be good, and by God's mercyful Guidance may perform the ſame*, &c. This I am ſure cannot be done but by the Inſpiration of the Almighty: And in divers of the

the other Collects they Pray for the *Light and Grace of God* alſo: Certainly theſe Men that writ the *Liturgy* of the *Church of England*, did believe that the Light, Grace and Inſpiration of the Almighty, was Sufficient to Illuminate, Inſpire and Teach, all Mankind, or they would not have inſerted it ſo plainly as they have done: It were a work very unprofitable, to Pray for that which is not *attainable*: And further, in the aforeſaid Articles of the *Church of England*, ye ſhall find in the 13th Article, that they ſay, *That Works done before the Grace of Chriſt, and the Inſpiration of his Holy Spirit, are not pleaſing to God, for as much as they ſpring not of Faith in Jeſus Chriſt, neither do they make Men meet to receive Grace*, &c. This is a Truth that will ſtand for ever with all true *Chriſtians*.

Let Men conſider with themſelves, how they ſhould come to the true knowledge of God, and turn their Mind inward, with a ſerious deſire after Eternal Happineſs, and empty themſelves of their imaginary Wiſdom, and wait upon God in Silence, to obtain Wiſdom of him, from whom every good and perfect Gift comes, which is not to be obtained, but by God's Gracious Help and Aſſiſtance, which will not be wanting on his part, to bring them into Covenant with him, under the moſt Glorious Diſpenſation of the Everlaſting Goſpel, which is initiated under the New Covenant, to be taught of God,

God, as the Scriptures of Truth do plentifully witneſs, both in the Old and New Teſtament: The Prophet *Iſaiah* begins with theſe words, *Ceaſe ye from Man, whoſe Breath is in his Noſtrils; Wherein is he to be accounted of?* &c. Iſa. 2. 22. And further, the ſame Prophet ſays, in chap. 45. 13. *All thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children.* Alſo the Prophet *Jeremiah* expreſſes himſelf fully concerning the *New Covenant*, Jer. 31. 32, 33, 34. for ſhortneſs I ſhall repeat but part of it, *This is the Covenant that I will make with the Houſe of* Iſrael, *after thoſe days, ſaith the Lord, I will put my Law in their inward parts, and write it in their Hearts, and will be their God, and they ſhall be my People*, &c. The ſame New Covenant is teſtified of, at large, in *Heb.* 8. 8. ſo to the end of that Chap. Our Bleſſed Lord and Saviour, Jeſus Chriſt, confirmed it himſelf, *John* 6. 45. ſaying, *As it is written in the Prophets, They ſhall all be taught of God; every Man that hath heard, and hath learned of the Father, cometh to me*, &c. As many as are taught of God, can ſet their Seals to this Truth as it is in Jeſus.

But ſome have ſaid, That *if the* Quakers *be under the New Covenant, Taught of God, What need have they of Men to Preach amongſt them?*

They who are in that Covenant need not be taught of Men, ſaying, *Know the Lord*; whoſe Miniſters teach as they are taught of him

him; whoſe Spirit muſt not be limited from its own Miniſtry, either in the Church, or in the World; as there are divers States, ſo there are divers Miniſtrations ſuitable: All Hearers are not come into that Covenant, neither are all *Iſrael*, which are of *Iſrael*; and ſome are in Bondage to Sin ſtill, ſeeking after Deliverance; and ſuch have need to be inſtructed, in order to turn them to the Light, and to gather them to God, and not to Men into outward Forms and Obſervations of Carnal Ordinances, as many do at this day, ſeeing all ſuch Ordinances are put an End to under the New and Everlaſting Covenant of Life and Peace with God.

Let none deſpiſe the Teachings of God, under ſuch vain Pretences as ſome have done, to debaſe it, or hide the weighty things of the Goſpel from People, for Worldly Intereſt and Profit, keeping People always in Teaching, that they may be always Paying them; and bring them not to be Taught of God: I have no enmity in my Heart againſt any, but deſire the good of all Mankind, and that they may know the things belonging to their Peace, before the day of God's Viſitation be over with them.

If we look into the Hiſtory of former Ages, we ſhall find, that the chief Obſtructers of the Bleſſed Truth have been ſome of the Learned, and are ſo ſtill.

F.

F. Malebranch, that famous *French-man*, in his Book, intituled, *A Search after Truth*, ſays, *That Learned Men are moſt ſubject to Error*; and ſhews divers Reaſons for it, p. 75. Alſo in the *Preface* of his Book, and ſeveral other places, wherein are many excellent things worth the regarding. In p. 121. he treats of the *Divine Light*, and ſays, *It was God himſelf that inlightned the Wiſe Men in their Science, which ungrateful Man calls Natural, altho' it is derived to them from Heaven*; and brings divers places of Scripture to prove that the *Light* that all Men is *enlightened withal, is Divine*; and in many other places of his Book he writes to the ſame purpoſe: This Man is ſaid to be in Community with the Church of *Rome*, but how his Book will reliſh with them, I know not; becauſe he writes much againſt the Errors of the Learned, and Superſtition alſo: Altho' I do not approve of all that he hath written, yet his Teſtimony of the *Divine Light*, which he confeſſeth is the *Light of the Mind*, and not of the *Body*: Alſo his Teſtimony of God's Teaching *in Man* is worth the regarding, and ought not to be ſlighted: The Man that Tranſlated this Book into Engliſh, I ſuppoſe was a Proteſtant; he was one of the Fellows of *Magdalen* Colledge in *Oxford*, as appears by the Title of that Book. I have heard it much commended by ſome ſober *Clergy-men* of the *Church of England*. This

This Divine Light, Grace and Inſpiration, of the Almighty, hath been the Rule and Guide of the People of God, called *Quakers*; they are come under the New Covenant, to be taught of God, by that inward Principle of the Divine Life, whereby all good People governs their Actions; and ſuch are come to the Everlaſting Goſpel, ſo as they uſe no empty profeſſing words without Life, in their Praying and Preaching, as ſome high Profeſſors have done, which are but as a decoy to catch the World, making a Money-Trade of Religion; ſuch ſuperficial words have no Subſtance in them, altho' they be the moſt glorious Expreſſions that Man can invent, yet they are but Pictures for the Ears, as Images are for the Eyes, and there may be as much Idolatry in the one as the other; altho' they make their Phylacteries never ſo large, yet it is but *Will-Worſhip* at beſt, if it proceeds not from the Inſpiration of the Almighty.

The Love of God conſtrains all true Chriſtians to ſeek the good of others; and I have no other ends in writing this Treatiſe, but to put People in mind of their Eternal Welfare, that they may ſeek after it; and not to ſpend their precious time in the Vanities and Deceits of this preſent evil World, but to come to ſeek after God, in his Light, with an humble and contrite Heart, that they may be prepared to receive an Eternal Reward,

and

and to come to have a true Understanding of the holy Scriptures, for they are a Sealed Book; so that the Learned, and Unlearned, cannot understand them truly, to make right use of them, without the Inspiration of the Spirit of God; this is witnessed by the People called *Quakers*, in the Principles of their Religion, called *Truths Principles*, printed divers times within these 38 Years, the last Impression printed 1699. and Sold by *T. Sowle* in *White-hart-court* in *Gracious-Street*: These *Principles* treats of the Substance of true Religion in general: *Let none deceive themselves; God will not be mocked: For whatsoever a Man soweth, that shall he reap also. For he that soweth to his Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Everlasting Life*, Gal. 6. 7, 8. This is a real Truth; *for as the Tree falleth, so it lyeth*; and as Death leaves them, so Judgment will find them; therefore it concerns all Men to make their *Calling and Election sure*; and spend their time in exercising their Consciences void of *Offence* towards God, and towards Man, that they may lay down their Heads in Peace with God, and injoy heavenly Peace and Prosperity both in this Life, and the Life to come; which is the Desire of my Heart for all Mankind, that they may be delivered from the Bondage of Corruption, and received into the *glorious Liberty* of the *Sons of God*.

Ann Docwra.

The 30th of the Month, called *October*, 1699.

No. 7

Guilford Meetings Boo

☞ Note, *Reader, the Reaſon of the ſo long Delay of the Publication of this Anſwer, was,*

1ſt, *Not the Author's Omiſſion, but other Matters of greater Importance employing the Preſs, that required more ſpeedy Publication.*

2dly, *It being not ſo much known before, as of late, what Improvement the Adverſaries make of the ſaid Clamorous Book, Stiled,* An Old Penitent Diſciple, *&c. and their Boaſting for want of an Anſwer to it.*